

Forth-

The Spirit of Missions

NOVEMBER, 1940



FREDERIC COOK MOREHOUSE
1868-1932

Contents

Preface by Clifford P. Morehouse

Introduction

- 1 *The Beginnings*
- 2 *Boy Editor*
- 3 *The Living Church*
- 4 *Formative Years*
- 5 *Early Editorials*
- 6 *Conventions and Education*
- 7 *The City Club*
- 8 *World War Years*
- 9 *Churchman At Home*
- 10 *Changes and New Issues*
- 11 *The Early Twenties*
- 12 *The Middle Twenties*
- 13 *Diverse Interest*
- 14 *Reservation and the Thirty-Nine Articles*
- 15 *Sagada*
- 16 *Credo*
- 17 *Lausanne*
- 18 *Falling Shadows*
- 19 *Last Days*

Price \$2.53, Postpaid

Published by

MOREHOUSE-GORHAM CO.

14 East 41st St., New York City

ANNOUNCING

EARLY DECEMBER PUBLICATION

Editor's Quest

A MEMOIR OF

FREDERIC COOK MOREHOUSE

EDITOR OF "THE LIVING CHURCH" 1900-1932

by the

RT. REV. BERTRAND STEVENS, *Bishop of Los Angeles*

FREDERIC COOK MOREHOUSE was born into an environment and period that was socially and ecclesiastically on the defensive. This may explain something of the crusading spirit that motivated him in most of his undertakings. As a great layman, he took his position in the Church as a sacred responsibility; as a journalist, a tireless crusader and an unbiased purveyor of Church news.

During his entire career as Editor of The Living Church, Deputy to General Convention, as a member of the National Council and other important Church committees, Mr. Morehouse placed his Church first.

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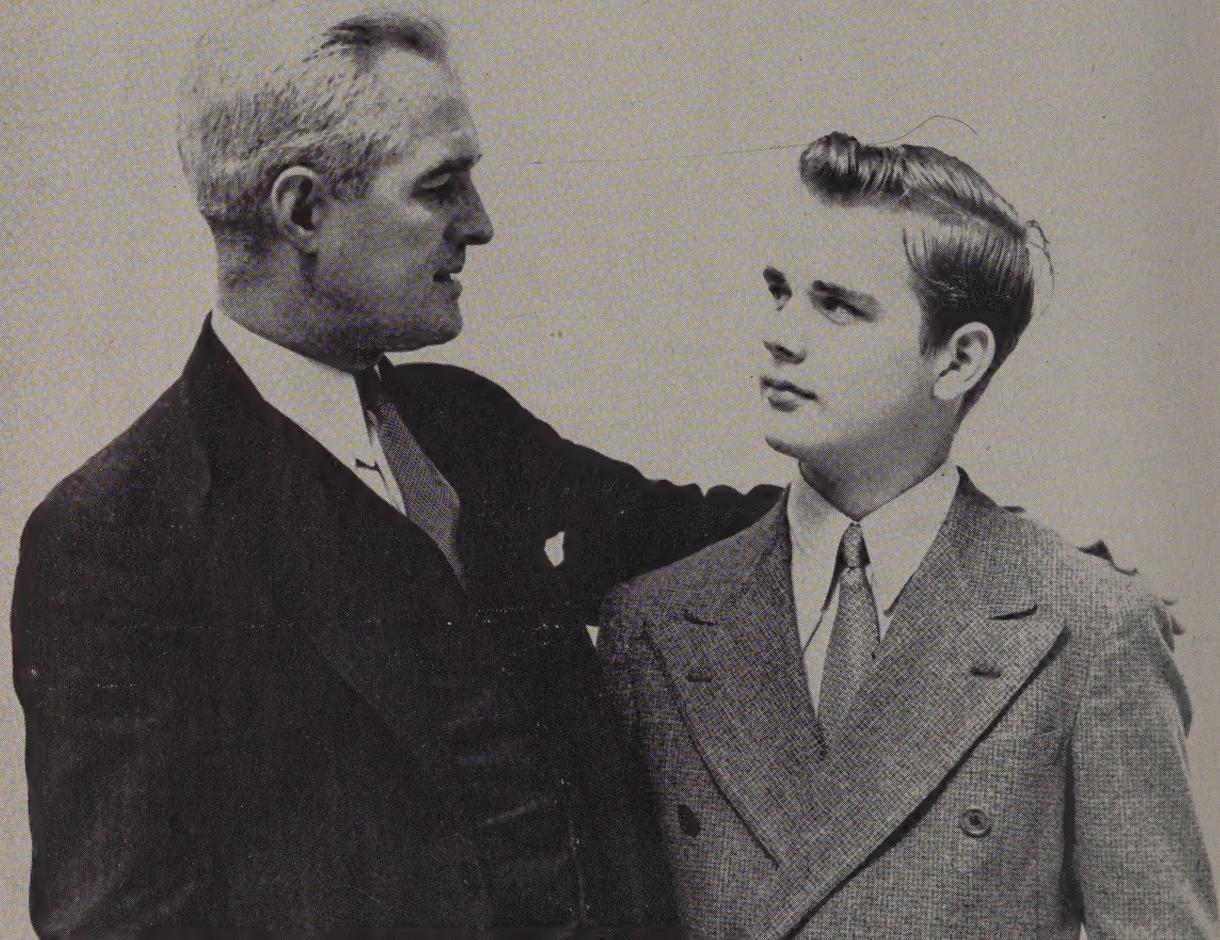
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*Son, Your Church is
Your Friend*



Your Parish Needs Him and You

Forth

- The Spirit of Missions

Vol. CV. No. 11

NOVEMBER, 1940

This Issue at a Glimpse

	Page
Son, Your Church Is Your Friend.....	4
"Holy Offerings"—Photograph.....	6
Go Forward In Service—by The Presiding Bishop.....	7
Glimpses of General Convention—Photographs.....	8
Convention Adopts Forward Program.....	9
Church Called to Aid British Missions.....	10-11
War Fails to Halt Shanghai Hospital.....	12-13
Haunted House Becomes Puerto Rican Chapel.....	14-15
Slave Boy Becomes Priest.....	16
By Plane and Horseback in Canal Zone.....	17
"Forward In Service"—General Convention Views.....	18-19
Bishop On a Horse Is Common Haitian Scene.....	20-21
Liberian Field Suffers from War.....	22
Many Interests Merged by Church in Hawaii.....	23
Uncertainty in Japan.....	24
Doughnut in Tropics.....	25
Additions in Brazil.....	26
News from Abroad—John W. Wood.....	27
Criticism Leads to New Mexican Church.....	28
Islam Offers Great Field of Work.....	29

THE COVER: The call which comes from mission fields in all parts of the world is typified by these Chinese children on the cover of this Every Member Canvass Number. This month Church people will "go to the polls" not only to elect a President and other governmental representatives but to indicate their willingness to support liberally the Church's Program in Parish, Diocese, Nation and World. It has been to inform the laity of activities in different fields that this issue has been prepared.

THE RT. REV. H. ST. GEORGE TUCKER, D.D., PRESIDING BISHOP
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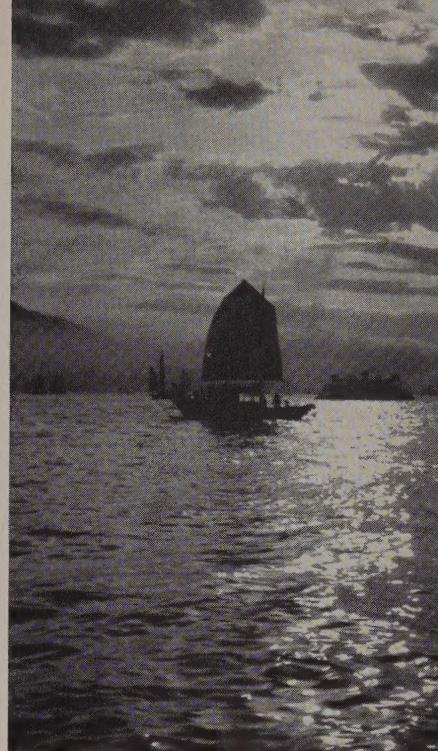


Photo from Charles Higgins.

(Above) Hong Kong harbor at sunset. Hong Kong junks are famous up and down the China coast. Lately they have been at the mercy of warships and pirates and numbers of ships and lives have been lost as a result. This whole area is a center of world interest now because of the war

Special attention is called to the Presiding Bishop's statement on Page 7 of this issue. It is part of his call for a ten-year program of advance which he sounded at General Convention in Kansas City. Convention accepted his call unanimously and as the first step in his program, Bishop Tucker will hold sectional conferences with Bishops this month and next. Clergy conferences will be held in January and February in preparation for the forward movement which the Presiding Bishop has in mind.

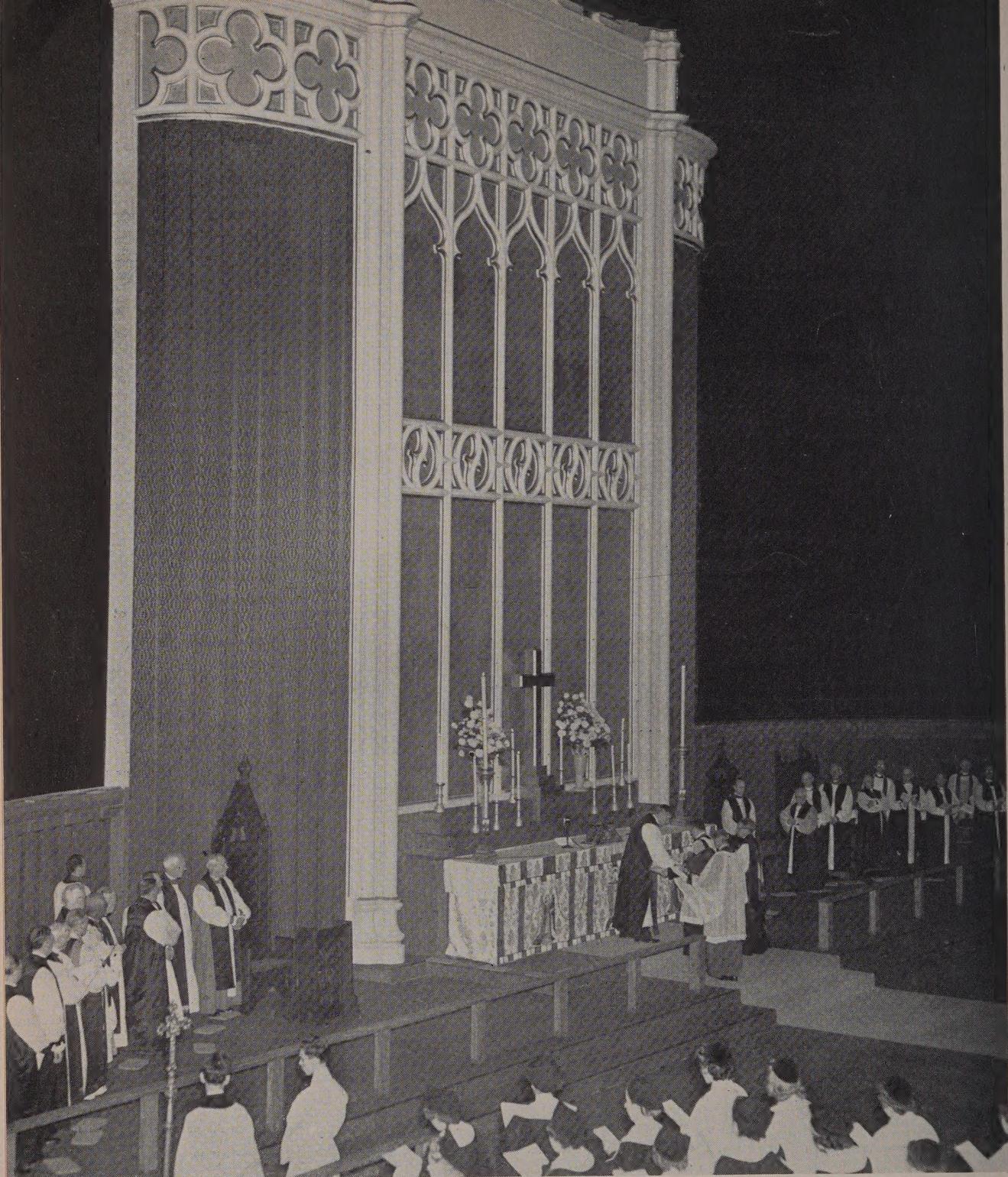
Mark November 10 on your calendar and listen in on the Presiding Bishop's nationwide broadcast over Columbia network at 10 A. M. (E.S.T.) that day.

CHANGE OF ADDRESS should be received by the tenth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change. Make remittances payable to *FORTH*, preferably by check or money order.

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FORTH, November, 1940, Vol. 105, No. 11. Official organ of the Protestant Episcopal Church, published monthly by the National Council. Publication office, 100 Liberty St., Utica, N. Y. Editorial and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Ten cents a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925.

THE NATIONAL COUNCIL, Protestant Episcopal Church, 281 Fourth Ave., New York, N. Y.



Kansas City Star Photo

"Holy Offerings . . ." were received by The Presiding Bishop when the women of the Church presented their United Thank Offering of 1940 in the Kansas City Municipal Auditorium arena at General Convention. The offering totaled \$974,089, more than \$100,000 above that of 1937. The beautiful altar and reredos erected especially for the Convention may be seen here.

Go Forward IN SERVICE

A CHALLENGE

by

H. ST. GEORGE TUCKER

The Presiding Bishop

AS WE look back over history we see that there are periods during which the advancement of God's purpose is effected in the ordinary routine of society and the responsibility for it is committed to the Church as a whole. There come times of crisis, however, when God calls some group or even a single individual to leadership in averting a danger or in guiding the Church to increased spiritual achievement.

What shall we say of our own age? Is it an age whose happenings are of that normal character which would lead us to expect God's call to go forth to the whole body of Christians, summoning them to advance His purpose through the routine activity of the Church? Unfortunately the signs of our times bring us no such assurance. Not only is God's purpose imperiled, but also those upon whom God would ordinarily rely for its defense are either unable or unwilling to respond to His call.

War will not settle moral issues. The European nations, which for more than a thousand years were the main protagonists of the Christian cause, are engaged in a terrible war. While this struggle involves fundamental moral and spiritual issues, the last war taught us that victory in fighting will not effect a permanent settlement of those issues. At most, it will afford an opportunity for their settlement.

The war may be compared to a surgical operation which serves to eliminate that which threatens the very life of the patient, but which in itself involves the danger of shock and which leaves the patient in a weakened condition that calls for a long period of convalescence. As Christians we should endeavor to do everything possible to avert the moral dangers necessarily involved in war. Moreover, we should pray that out of it may come renewed opportunity for the advancement of God's purpose.

What lesson do we learn from the signs of the times? Is it not that the attempt to establish human well-being by human effort, guided by human wisdom and using physical power has failed utterly? Even if we assume that the present war will end in a victory for democratic ideals, is there any reason to think that another attempt along these lines will be more successful than the one which has ended so disastrously?

A call to American Christians. Man's extremity is God's opportunity. Should we not then expect Him at such a time as this to issue a call to His Church to coöperate with Him in a great redemptive effort? And if, as is usually the case in times of crisis, God selects some particular portion of the Church to render this service, have we not reason to believe that His choice will fall upon us as Christians of America? This is not because of our superior merit, but rather because we are practically the only considerable body of Christians in the world today whose hands are untied. If we have been spared the horrors of war; if we are enjoying comparative prosperity; if we are still able to maintain our democratic way of life, it does not necessarily mean that we are heaven's favorites or that we have earned these blessings by our own virtues. "Unto whomsoever much is given, of him shall be much required." "We that are strong ought to bear the infirmities of the weak." If we interpret the signs of the times in accordance with these principles, we cannot but conclude that God's call for sacrificial service in a demoralized world is addressed to us.

Rededication is first step. If my interpretation of these signals is correct, God is saying to us, as representatives of a great branch of the American Church, "Go forward in service!" The first step then, in our response to God's call to go forward

in service is rededication. Loyalty to God must be our first loyalty. Responsibility for using ourselves and our resources in accordance with His will must take precedence of all other interests. Christ allows no compromise in this respect in those whom He calls to His service. He does assure us that our other interests, insofar as they represent real needs, will not suffer.

"Go forward in service" means an effort to make every member of the Church feel more deeply his responsibility to God for service. We cannot expect our work to be effective when perhaps half of our membership feels practically no interest in it.

Christianize America. Another step that we must take if we are to go forward in service is the evangelization of that large number of people in

(Continued on page 9)

A solemn moment in the great Opening Service at General Convention in Kansas City, with The Presiding Bishop before the Altar.



Glimpses of General Convention



(Above, left) Dr. ZeBarney Phillips, President of the House of Deputies; (above, right) Mrs. Allen Stebbins, Rochester, N. Y. and Miss Rebekah Hibbard, California, presiding officer and assistant presiding officer of the Woman's Auxiliary Triennial; (in circle) Archbishop Owen, Primate of Canada; (left, center) Bishop Spencer of Kansas City, Convention host; (bottom) vast congregation at Opening Service.

Convention Adopts Forward Program

PRESIDING BISHOP'S KEYNOTE CARRIES THROUGH SESSIONS

A PROGRAM marked by a key-note of "advance" and fitting to present war days was adopted by the Fifty-Third Triennial General Convention held in Kansas City, Mo., Oct. 9 to 19.

Opening with the Presiding Bishop's striking challenge to "Go Forward in Service," the Convention reached a peak of enthusiasm when it adopted a budget which calls for a special fund of \$300,000 to assist war-stricken British missions and which is nearly twenty-five per cent above the budget of 1940.

Every section of the Convention, including the House of Bishops, House of Clerical and Lay Deputies, House of Churchwomen and various sectional gatherings and mass meetings caught the spirit of the Presiding Bishop's call. The Pastoral Letter issued by the House of Bishops at its final session likewise sounded the call to advance as did the report of the Budget and Program Committee.

Here are some of the highlights of the Convention:

Full membership was voted in the Federal Council of Churches of Christ

in America and in the World Council of Churches.

Churchwomen presented a United Thank Offering of \$974,089.70, the third largest. They voted from the offering \$50,000 for aid to British Missions.

A message of friendship and hope was brought from the Canadian Church by the Most Rev. Derwyn T. Owen, archbishop and primate.

A message that the English people have not lost their heads and a plea for closer working arrangement be-

(Continued on page 31)

Go Forward In Service

(Continued from page 7)

America who have no connection whatever with the Church. If the influence of America is to be a real factor in the regeneration of the world it must be much more fully Christianized than it now is.

Go forward in service means more effective evangelistic effort in every parish and in every diocese.

It does not mean so much new tasks, as the more effective performance of the tasks already undertaken. Nor does it require new agencies and more committees, but rather the injection of more life, more energy into our existing organizations. It means more aggressive leadership on the part of the clergy, more whole-hearted coöperation from the laity. God calls us to a spiritual task, but if it is to be accomplished in this world we must devote to it all the capacities and all of the resources with which God has entrusted us.

Menace of Nationalism. This service in which God bids us to go forward is world-wide in its scope. "America first" seems plausible, but is not a sound principle in Christian work. The only way to make America Christian is to make it interested in the welfare of the world that lies outside its

borders. "There is," says the Book of Proverbs, "that scattereth, and yet increaseth." The great menace to world welfare today is that aggressive nationalism which leads a country to exploit all the rest of the world for its own benefit.

Christian love knows no boundaries. It transcends differences of race. The spirit that prompts us to do foreign missionary work is the only hope for permanent world-wide peace. Christ was not arbitrary when he bade His disciples, "Go ye into all the world, and preach the gospel to every creature." His purpose was not only to give all of God's children an opportunity to hear the Gospel, but He knew that where the impulse to do this was lacking none of God's children could become Christian in any true sense of the word.

Christian unity necessary. One final requisite for going forward in service that should be mentioned is a higher degree and better quality of Christian unity. Christ prayed that His followers might be one even as He and the Father are one. That was His ideal of the Church. Loyalty to Him requires that we should strive to realize it. Moreover, the service to which God

calls us cannot be fully rendered by a disunited Church.

The days are evil, but God, with our coöperation, can redeem them. Shall we not call on the Church to make the venture? It will require effort. It will involve sacrifice. If, however, during the ten years that remain before this 20th century reaches its midway point we can get the human race once more headed in the direction of righteousness, love and justice; once more bring the currents of life into harmony with God's purpose, we may well say with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

General Convention Film

A three-reel motion picture, showing highlights of General Convention in Kansas City is now available through the National Council. Bookings for the film already are heavy so that requests should be made immediately. The rental fee is two dollars, plus carrying charges.

Church Called to Lend Aid to Britis

ENGLISH CHURCH SENDS BISHOP HUDSON TO TELL

RESPONDING to the urgent call for help to save the worldwide missionary program of the Church of England, General Convention has summoned the Episcopal Church in the United States to give a minimum of \$300,000 to British Missions in 1941. Convention acted on the recommendation of the Presiding Bishop and National Council.

The Archbishop of Canterbury has sent the Rt. Rev. Noel B. Hudson, secretary of the Society for the Propagation of the Gospel, to the United States as spokesman for the English Church. Bishop Hudson appeared at General Convention and will speak in several Church centers over the country during November.

The aid for British Missions will be part of the regular budget of the National Council and will be submitted to members of the Church through the Every Member Canvass this month.

The situation has a dramatic appeal to the American Church, for 300 years ago, English missionaries came to America and planted the Church. Their daring enterprises resulted in thriving missions all along the Atlantic seaboard. It is estimated that prior to the American Revolution in 1776, more than two million dollars had been spent on "missionary" efforts in the Colonies by the English Church.

Today the Church in America is privileged to repay in a small way the debt of gratitude she holds to the English Church.

The American Churchman looking out across the world in any direction meets immediately the mission work of the English Church. In the North, Canada, though outgrowing the mission-field status and already supporting much work of its own overseas, still needs and receives aid from England. In the South, the West Indies are a province in the Church of England, with eight dioceses where all the problems so well known to Americans in Puerto Rico or Cuba are present and often much enlarged for the English bishops.

To the Southeast, Africa, that great continent of the future, has thirty-one English dioceses where work is supported or aided by the Church of England. South Africa is an organized province of the Church, reaching from the Cape 2,000 miles up through Northern Rhodesia. "Egypt and the Sudan" is the name of an enormous diocese, following the ancient course of the Nile, between Abyssinia and French Equatorial Africa, beyond Khartoum until it touches the borders of Uganda and Kenya. Midway between north and south are the Central Africa dioceses, east and west.

West of America, so far that it becomes the East again, English missions in the Orient include not only the dioceses in China and Japan which are near neighbors of familiar American fields, but all India, with fourteen dioceses. India has half the area of the United States and three times the population.

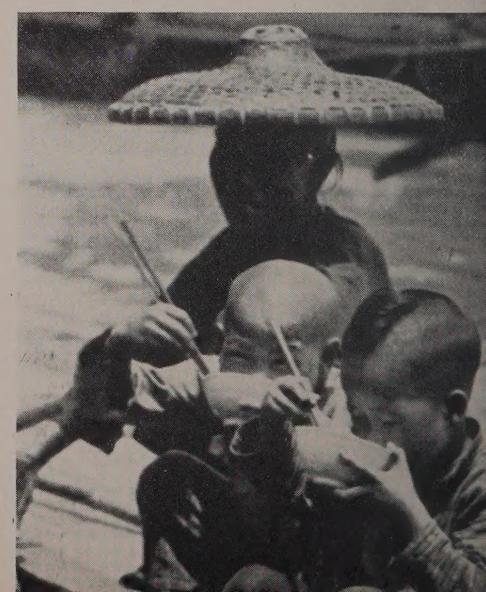
Nor do these continents and subcontinents contain the whole story. Americans know their work in the Philippines, down to the southern tip at Zamboanga and Upi. Where the Americans leave off, the English begin a vast missionary domain.

Just across the Sulu Sea from Zamboanga is Borneo, "land below the wind," with beautiful work going on along a wide strip of country which includes British North and Sarawak (Rajah Brooke country), with Land Dyaks and Sea Dyaks and other interesting fellow Churchmen.

New Guinea, its mere location on the map pretty vague in many American minds, has over twenty clergy hard at work, half of them native-born. This is a field aided by the Australian Board of Missions, one of the Church of England's many missionary daughters.

Fiji Islanders are officially Methodists (English Wesleyans) but there is plenty of work left for the English

An unusual view of Johannesburg (below) brings to mind other important English Church areas. From the Cape of Good Hope, the South African province stretches 2,000 miles north through Rhodesia. At the right are some Chinese wards of the English Church. English and American missionaries work side by side in China.



Missions

WAR NEEDS

(Right) Egypt, Land of the Camel and the Pyramid, and now of War, together with the Sudan, forms a large English diocese which follows the ancient course of the Nile. Directly below, a typical South African town. The English Church has fourteen dioceses in South Africa, all needing help because of the war.

bishop and his staff. He lives at Suva, the Fiji capital, and the name of his diocese is Polynesia, Many Islands. His jurisdiction not only includes British residents and many people brought from India to work on plantations but stretches out to Samoa, the Tonga Islands, and the Gilbert Islands up on the equator.

Korea and Iran, better known as Persia, are English missionary dioceses. So is Singapore, with work for Malays and British and people from India, and for Chinese of eight separate dialects.

It is a familiar story to Americans to hear that the Church's work in almost any overseas field is straining at the leash for more recruits, more clergy, more schools and equipment. Ask the Philippines. Ask Liberia or Haiti or Mexico. The same story is only too true in many an English diocese—bishops hard pressed to find more good men, primitive people wanting schools, clergy overworked by enormous territories and too many missions to care for.

India, with its beautiful new Cathedral (right) is a special point of interest to American Church people. Below, women of India are carrying water to a road construction project. Directly below, pineapple partitioning in Singapore.



War Fails to

ST. ELIZABETH'S

HERE is authentic evidence of dreams coming true. With some of its walls propped up by poles; with bookcases used for babies' cribs as indicated by the photo at the left, with beds on porches, as shown directly below, left, and on stair landings, St. Elizabeth's Hospital for women and children is crowded and worn out after long years of use. At the bottom, left, is the old building.

But new buildings are under way,

Directly below, Dr. Lula M. Disosway, a "human dynamo" on St. Elizabeth's staff; bottom, Matron Wong of St. Elizabeth's.



Walt Shanghai Hospital

ARRIES ON IN CROWDED CONDITIONS

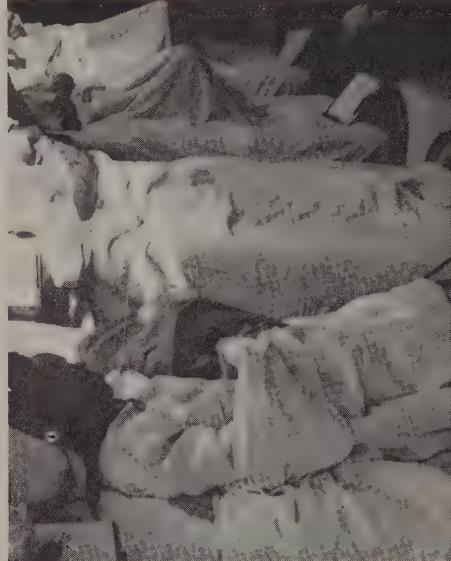
especially one for a maternity ward and one for a nurses' home, to help this important link in the Church's work in China to carry on under war conditions. The maternity building is being paid for in part by a bequest from a pioneer woman physician, Dr. Ah Mei Wong, long a friend and worker at St. Elizabeth's.

Photos below show babies getting their morning bath and a scene in the children's ward.

At the right, from top to bottom are: an oft-repeated scene in the well-baby clinic at St. Elizabeth's; a porch which

has been utilized for patients to relieve crowded conditions, and, at the bottom, Dr. Walter H. Pott, chairman of the Council in charge of uniting St. Elizabeth's and St. Luke's Hospitals in Shanghai. It is planned to combine the two in one general hospital. Building operations may be seen back of Dr. Pott.

The location of St. Elizabeth's Hospital made it unnecessary to evacuate during the Shanghai siege but the war has greatly increased its work. In spite of all the handicaps, it carries on bravely.



Haunte

CHUR



HOWLINGS and other dreadful noises issuing at night, and queer lights flickering, made it clear to any reasonable man that the old run-down farmhouse was haunted, in the Puerto Rican village where the Episcopal Church wanted to start services.

So when the young Puerto Rican priest rented the house and moved in, the neighbors gave him not more than a month to live. Time passed, but no calamities befell him and he preached against the evils of spiritism, winning some of the people away from their fears. Also, the haunting proved to be the work of the former owner who had money hidden in the house and wished to discourage trespassers. The old house has served as chapel and

At the left are two Puerto Rican children, going to market in (or on) a typical Puerto Rican mode of transportation. Below, is a peasant's hut, made of palm leaves.



House Becomes a Puerto Rican Chapel

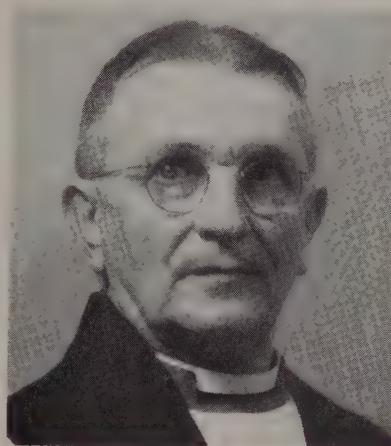
PLAYS FEARS OF PEOPLE BY TAKING OVER DWELLING

living room but new quarters are being built.

"Good-natured and hard-working" describes the people of the mission, but they are very poor and their ignorance inclines them to a really dangerous degree of superstition. The Church tries to meet their needs.

The same man travels by horseback to another rural mission. Here there is a new chapel built with funds given to mark Bishop Colmore's 25th anniversary as bishop. The priest sleeps on a cot in the tiny sacristy and eats the supper he brings with him.

Once he and his horse were caught in a tropical deluge on the country road, a storm so severe they could only stand still and take it until it let up. His intended supper, being cheese and bread and chocolate, simply melted away. Arrived at the church he did not ring the bell at once but hung up his wet clothes in the sun which was then shining, and went to bed, waiting for them to dry. The people, however, came to church without waiting for the bell to summon them, and rather than send them away disappointed, he put on a cassock and, standing out of sight but within hear-



Growth of the Church's work in Puerto Rico is due largely to the far-sighted program of Bishop Colmore (above).

ing at the sacristy door, he gave them a brief service and blessing so they went away happy. Now he keeps some dry clothes in the sacristy.

Of this whole area the Bishop of Puerto Rico writes: "Phenomenal growth has taken place in our country missions in this district. Ten years ago we had one mission and no resident priest. Now there are twelve missions and three priests."

Similar work goes on in many rural missions, sometimes supplemented by dispensaries which do some of the simple health work so desperately needed in the crowded poverty of that island. New in the past year is the work for religious education developed by Miss Ethel M. Robinson among the staff and patients of St. Luke's Hospital, Ponce, together with work on much-needed Spanish teaching materials for Church schools.

A little boy of 5 years has been among recent hospital patients. He had a tubercular hip and was in a cast from his waist to his toes. At almost any hour he could be heard singing and telling jokes, but one Sunday morning he was found weeping. His bed had been on the balcony where the Church services are held but he had been moved to an inner ward, his cast was too heavy for his mother to lift so she had not taken him to the service, and he was in despair. Better arrangements were made for rest of his stay.

Everybody who can get there attends the hospital chapel services, nurses, laundry staff, walking patients, and on Sunday nights neighborhood people come in.

The Puerto Rican Governor's Palace and sea wall at San Juan are shown below.



Slave Boy Becomes Priest

BUILDS A CUBAN MISSION

ALITTLE slave boy born in Cuba in the '60's was bought by a wealthy Havana family who had no children and who became attached to their little slave. Later on, their revolutionary sympathy and activity forced them to flee the country. They came to Florida and young Emilio was educated in the United States. He also became interested in the Episcopal Church and was confirmed. Through the Spanish-American war he worked for Cuban independence and when it came he returned to Cuba and was ordained there.

His dream was to start a vocational school for boys, such as he had seen in America. This was one of the dreams that did not come true, but he did organize St. Philip's Mission in Limonar and was in charge of it for thirty years. He lived to be the senior member of the Cuba clergy staff.

A recent visitor found St. Philip's a neat little building of white plaster with blue window frames and a tile floor. The singing, like that in most Cuba missions, is lusty and joyous although there is no choir and only the poorest of pump organs. The church used to be well located, but a new highway on the other side of town has

left it behind. A vacant lot near the center of town is free to the first person who can build on it, and the priest now in charge of St. Philip's, the Rev. J. H. Piloto of Cardenas, says St. Philip's could be moved, except for the expense.

This is only a bit of background for one of Cuba's fifty missions. Long stories of devotion and hard work lie behind most of them if they could be brought to light.

The Church uses two languages in Cuba. The Cuban people and a smaller group of Spanish birth or Spanish ancestry speak Spanish and have their services from the Spanish version of the Prayer Book. The British West Indians speak English. Born on the various British islands in the Caribbean, they were mostly brought up in the Church of England. The older ones have a strong Anglican tradition with a good Church background. It is felt to be especially the duty of the Episcopal Church to see that they are looked after and their children brought up in the Church.

Besides these Spanish- and English-speaking groups a third section might be called American-speaking since the Church ministers to some Americans and other "foreigners." Holy Trinity



Through the palms of Cuba's tropical landscape is seen (above) All Saints' Church, Guantanamo. Photo taken by the Rev. Romualdo Gonzalez, priest-in-charge, from the Sarah Ashurst School for girls.

Cathedral in Havana has three congregations, and a dozen or more of the missions have two.

Parochial schools are one of the most important features of the Church's work in Cuba. The government schools are overcrowded and cannot begin to care for the children. In some places the streets are full of children not attending school at all. About 1,000 boys and girls are safely enrolled by the Episcopal Church, the number varying with the ability of the parents, who are mostly quite poor, to pay the small fees necessary to maintain the schools. Equipment is pitiful in some

(Continued on next page.)

Something of the way the Church attracts Cubans is indicated below. Here are students of St. Paul's School, Camaguey, Cuba. The Ven. J. H. Townsend, archdeacon, may be seen in the center.



At the right, children may be seen entering St. Luke's Cathedral at Ancon, Panama Canal Zone. Those in white caps are from the Children's Home. At bottom of page is a view of Christ Church, Colon.

ORTY days and forty nights, long and painful, it took Bishop Kip in 1853 to travel from New York to San Francisco via the Isthmus of Panama. He had a really terrifying trip. Modern luxury liners might well print the story for distribution to their passengers.

Speed and convenience in travel do not solve all the Church's problems, however, as Bishop Beal of the Canal Zone or any of his staff can tell. And even travel is not always so easy. It is true that the bishop may sometimes have a flight by plane, from which he can see both oceans at once. (The Pacific end of the Canal, where the sun rises, is 27 miles east from the Atlantic end, where the sun sets, to mention one of those facts which always halt a Panama Canal discussion until a map can be found.) But he may also spend eight hours on horseback going up a bad trail to some century-old mines, where there are a few Americans or British, in the eastern part of Colombia for which he is responsible.

The field includes plenty of variety, soldiers, Canal employees, government



By Plane and Horseback in Canal Zone

BISHOP USES VARIED MEANS TO COVER AREA

officials, hundreds of West Indians, many Panamanians and Colombians, miners and oil men, lepers, tourists. As in so many other fields, more clergy are needed; especially the bishop feels that training should be provided for more young men from the field itself, to increase the clergy staff. He writes that one of his clergy, the Rev. Arthur F. Nightengale, "has over 8,700 baptized persons to care for

single handed; more than are under the care of our Church in any of 16 dioceses or 12 missionary districts that might be named in the United States." Out in a rapidly growing suburb, the bishop has lately opened in a building formerly a saloon a mission for some 200 families of British West Indians. He would be glad to place a priest there but has had to add them to Mr. Nightengale's care.

(Continued from preceding page.)

of them. The Episcopal Church has no large institutions in Cuba and puts its whole emphasis on Church life and education. There is work in five of Cuba's six provinces and Bishop Blankingship hopes something may be started before long in the sixth one,

which reaches from Havana to the western end of the island.

Tons of sugar intended for Norway, Finland and France, now undeliverable, are adding to current hard times in Cuba where the low price of sugar is an ever present problem.



"Forward

"FORWARD IN SERVICE" was the keynote in Kansas City, Mo., Oct. 9 to 19. It was said and the forward spirit persisted throughout.

Youth launched a united program at Conventions from all parts of the country. At the left left, is a group of missionaries at Conventions, China, Winifred Mann, Philippines, Mrs. V. Elizabeth Griffin, Philippines, Mrs. Concepcion

At the bottom is a panorama of the House Municipal Auditorium provided the beautiful of Bishops. In the foreground may be seen Perry (Rhode Island), Taitt (Pennsylvania)

Dr. Raymond F. Barnes, Brooklyn, Mr. of Kansas City, are shown at the right. Dr. Holt is chancellor of the Diocese of West



Service"

the Fifty-Third General Convention, held
The Presiding Bishop in his Opening Sermon
n.

some 1,000 attending the Youth week-end
I group arriving in Kansas City. Center
g (left to right): Mrs. D. T. Huntington,
erts, China, Mrs. E. R. L. Doty, Honolulu,
on, Cuba, Elsie Sharp, Philippines.
s in session. Music Hall of the Kansas City
Directly below, is a glimpse at the House
Johnson (Colorado), Huntington (China),

chel of Kansas City, and Judge L. G. Holt
as re-elected Treasurer of General Conven-
City Convention Committee, and Judge





Bishop on a Horse

MOTOR ROADS STOP BUT BISH

(Left) This little Haitian boy is none too attentive to his baby brother just at the moment. Both are among the Church's wards in Haiti.

RIDING horseback provides a large part of the charm of being a bishop in Haiti—if one likes riding horseback. Bishop Burton, the suffragan, does. When the motor roads end, as they all do before long at the foot of Haitian mountains, he bestrides his horse and sets off, accompanied by an ever-increasing cavalcade, men and women of the congregation who come to meet him and escort him to their remote and primitive mission up in the hills.

"I am impressed," Bishop Burton writes, "by the skill of the Haitian country women in riding. With a pad of banana leaves on the back of their horse, or a crude wooden saddle, they jump on, and use no stirrups.

"Moreover, they sit almost at right angles to the way the pony is going. It seems a perverse way to ride but the feats they accomplish in speed on the level or in climbing up and down

mountain trails win my unbounded admiration.

"One middle-aged thin woman, apparently in deepest mourning from her black hat down to black shoes and stockings, I have seen on a number of occasions on her flea-bitten gray pony. Without saddle or stirrups and sitting at right angles to the direction her pony is headed, she usually leads the field. Field is not the correct word, as we seem never to ride through a field. We are either going single file on a mountain pass or in a crowd through a muddy lane or more usually through a river bed. I try my best to keep up with the dashing widow-lady but she always finds a short cut or a shallow ford that enables her to keep well ahead."

The Roman Catholics in Haiti are said to have churches, convents and schools in every large town but they do practically no work out in the country

Bishop Burton on his faithful horse with a native Haitian up with him, is seen at the left. Directly below is a typical native congregation come to greet the Bishop on one of his trips into the hills.



Common Haitian Scene

BURTON GOES ON INTO HILLS

At the right, a Haitian mother with her baby; below, a "mansion" in the Haitian sense.

or up in the mountains, where there are thousands of people, poor, untaught, held captive by voodoo and other primitive fears and practices. The President of Haiti attended the Cathedral service in Port au Prince which marked Bishop Burton's arrival.

The Rt. Rev. Harry Roberts Carson, Bishop of Haiti since 1923 and now nearly 71, writes: "Others of the clergy besides the bishop are aging. One of our problems is a fitting supply of priests for the increasing work." All his clergy are Haitian. It is tragic that, with a huge field needing them, the supply of students for the ministry has had to be kept at a minimum because there has been no money, first to train them and then to support them. "It speaks well for the Haitian clergy," the bishop adds, "that they have been eager to take on additional work but it is not always well to expand without intensive cultivation."

Bishop Carson also has jurisdiction over the Dominican Republic, which is the eastern two-thirds of the island. This land, filled with Spanish-speaking Dominicans and English-speaking West Indians, very poor and either laboring hard for small wages or unable to find work after the short sugar-cane season, has long claimed the unhappy distinction of having the smallest Church staff, two foreign priests and one Dominican deacon.

\$25,000 Fire at St. Paul's

A fire that nearly destroyed the dining room and kitchen of St. Paul's School, Lawrenceville, Va., recently caused damage estimated at \$25,000. The building, in use since 1910, also housed the girls' gymnasium and several guest rooms. The loss was covered by insurance.

Directly below is another native group with Bishop Burton. At the bottom right is a view of Haitians watching a Church service in an open thatch "chapel."





Kansas City Star photo

At the left, Bishop Kroll of Liberia is telling Bishop Roberts of China, some of the problems of the African field. Bishop Roberts has a few problems about the China field to relate, too. Photo was taken at General Convention in Kansas City.

Liberian Field Suffers from War

FINANCIAL WORRIES GREATER DURING CONFLICT

LIBERIA is one of thirty-two dioceses into which Africa is divided. It is the only one for which the American Church is directly responsible. The other thirty-one are Church of England jurisdictions.

Liberia is potentially rich, in undeveloped natural resources, but actually the people are mostly poor. While it may seem remote and isolated to those who have not been there, the country is actually in close touch with many of the adverse influences which

have made life difficult in recent years. When a country is dependent almost wholly on boats and when shipping is disrupted by war, everything is dislocated. Trade and business decline, and even the small resources the people have in normal times are diminished. One result, they cannot pay even the tiny fees charged by the hospital to help toward the cost of medicines, and so the hospital revenue is further reduced.

In the towns and along the coast, the people are exposed to many evils of civilization which are so apt to be intensified in seaports where the less educated groups of different races or different cultures meet. In the hinterland, the tribes may be quite unspoiled by imported ills but they are tied and bound by primitive fears, suffer from much preventable sickness, lose an appalling number of their babies, and are barely started on the long development of mind and spirit which is their due.

The Church's work in Liberia, now mostly at Cape Mount, is small in

numbers but well rounded, and well adapted to the needs of the people. St. John's is the parish church. St. John's School for boys and the House of Bethany for girls train their students for the actual conditions of life which will confront them when they leave school. Little primary schools are started up country for the youngest

children so they need not be taken away from their normal family life at such an early age. Down the coast at Monrovia and at Bromley, near by, a Church Army man is combining evangelism, his chief interest, with some school supervision and administrative duties. While the bishop is on furlough, Capt. Seddon is the only foreigner on the Church's staff in this area. Opportunities lie open all around that country for more evangelistic work.

Holy Cross Mission, not maintained by the National Council but by the Order of the Holy Cross, is another center of well rounded work with church, school for boys, school for girls, hospital, and an ever-lengthening string of country missions and preaching-places. Its location is strategic, too, for it is back in that projection of Liberia which juts into Sierra Leone and French Guinea. Patients have come to the hospital from both those countries, returning home to tell tales about the strange but helpful new religion called Christianity.

Mr. Arch Bishop has been appointed Chairman of the Every Member Canvass Committee of the Church of the Advent, Nashville. He is connected with the Standard Candy Company, and was selected for the Canvass by the rector, the Rev. Prentice A. Pugh, D.D.

Many Interests Merged by Church in Hawai'i

OME young people in Honolulu are of special interest to the Young People's Service League of North Carolina. Charles Sturges, a young man who helped organize it and was first diocesan president, is now head of the English department and instructor in religious education at Iolani School for boys, Honolulu. He is also superintendent of a Church school which is sponsored by the Honolulu Young People's Fellowship and which meets in a public school building, attended by Hawaiians, Chinese and Japanese, aged 3 to 16.

If the early parish and diocesan connections of all the clergy and teachers in Hawaii could be stated, it would be found that many widely separated lives and experiences have merged there, to serve the Church in Hawaii. To mention only a few, the staff includes men from Minnesota, New York, Texas, Western Massachusetts, Western North Carolina, Quebec and the Labrador, and Manchester, England.

As the Islands look to the American mainland for many of their workers, they also face the Orient from which has come most of their population. Japanese, Chinese, Filipinos and Koreans are present in thousands, and the work of the Church is planned for them as well as for the Hawaiians.

The best news of the year was perhaps the ordination of an Hawaiian-born Japanese, the Rev. James S. Nakamura, who had already given years of service as a layman. A second Japanese is preparing for ordination and is another result of Bishop Littell's hope that Hawaii's ministry may be recruited locally.

The bishop has completed his first decade in that office. The president of the diocesan Woman's Auxiliary, reviewing some of the accomplishments in the past ten years, notes that Iolani and St. Andrew's Priory, the diocesan schools for boys and girls, have doubled in enrollment; many improvements in material equipment have been attained, notably the removal of



Aloha Tower (above), the sentinel of Honolulu harbor, typifies the spirit of Hawaiian hospitality.

Holy Trinity Japanese Mission from a worn-out frame building to new quarters free of debt; work has spread to several outlying places not easily accessible; the diocesan debt has been decreased and the endowment funds increased; over 2,400 people have been confirmed; the island of Molokai had no work in 1930 and now has the extremely active Memorial Hospital, provided and supported locally; the diocesan Woman's Auxiliary in the ten years has given over \$50,000 toward diocesan missions.

Bishop Littell has summed up the aims of the diocese: "I want to reaffirm the fact that the fundamental aim of our work in this missionary field is evangelistic, and that this aim must be made increasingly dominant. It must not be subordinated to any secondary objective, however urgent it may seem, nor should it be regarded as fulfilled in humanitarian service, however important."

After a service at St. Andrew's Cathedral, Honolulu (below), crowds gather beneath Hawaiian trees. Parke Memorial Chapel is seen in center background.



To have a man in charge of its kindergarten is the distinction, perhaps unique, of the mission school at Soochow, China. More than 400 children are enrolled from kindergarten through the grades.

Uncertainty In Japan

BUT CHURCH CARRIES ON
IN DIFFICULT SITUATION



"One of the least . . ." is the little Japanese baby at the left, a patient at St. Luke's International Hospital, Tokyo.

UNCERTAINTIES now crown themselves," says Shakespeare. Uncertainty is, for the present, the keynote of the Church situation in Japan. Many rumors and questions are heard. General Convention will be dealing with some of them while this issue of *FORTH* is on the press.

Whatever happens, and however long it takes, there are certain aspects of Church life there that American Churchmen will want to keep in mind. Far below the surface is the great body of poor, humble, ever-courteous people, toiling in mills and factories, doing their back-breaking work in rice fields, laboring as farmers and fishermen.

There are the young people who have been confirmed in any of the Japanese Church's ten dioceses since 1937, who have never known the Church in times of peace. There are the older clergy who have given whole

lifetimes of service. There are the faithful men and women of the Church.

There is a mother who, on every anniversary of her little son's death, sets aside as a Church offering the money she would have spent on a gift for him. Somewhere, now almost grown up, is the little girl who was disappointed when she found she could not bring turtle doves or a lamb as an offering and consoled herself by pasting pictures of doves and lambs on her offering box. A desperate young would-be suicide who was rescued by the police was brought to a mission, where she was watched over and came to be a happy leader in the G.F.S. There were some country children who knew nothing whatever about Christianity except that they had seen two or three Christian funerals pass by, but when a puppy they were devoted to died they put up a little cross at his grave.

A boarding-school girl who could not go home at Christmas was invited to a teacher's home and said at night, "This is the first time I ever understood what you meant by saying Merry Christmas."

Old and young, babies and children and parents, are Church people in Japan. Most serious of all is the thought of the older boys of today who, when the war stops, will be young men who must be the country's leaders in the difficult years ahead. Anybody who has ever known a single one of the young Japanese clergy who have studied in America knows what a wealth of good sense and charm and humor young Japan can possess. Whatever happens to Christianity in Japan in the coming months or years, it has immense potential wealth of mind and spirit that will not be forever lost. As John Buchan lately said, "The Faith is an anvil that has worn out many hammers."

Not long ago, a new suffragan bishop of Osaka was consecrated in Japan. Below is a view of part of the procession at the consecration of the Rt. Rev. Sadajiro Yanagihara.

"Hope It's a Log"

It takes Bishop Bentley of Alaska to enjoy a joke on himself. On the day before he was due to visit a missionary family on the Yukon his boat appeared far off in the rainy distance and a little Indian boy ran to the mission house to say, "It might be the Bishop or it might be a drift log." The missionary's wife, not quite ready for him, exclaimed, "Well, I hope it's a log."



Doughnut in Tropics

STARTS MISSIONARY ON HIS DAY IN PHILIPPINES

A DOUGHNUT in the Tropics seems unsuitable, somehow, but at 4:30 in the morning, with coffee and a chance to talk with a timberman from a lumber concession, it started the day well for the Rev. B. H. Harvey, canon missioner, on one of his endless trips looking up stray Americans in odd corners of the Philippines. Tea and a mango at 4:30 in the afternoon with a retired missionary sounds more tropical.

Mr. Harvey was writing on the verandah at a sawmill from which hard wood and veneers go out to Australia and Denmark, Vancouver and Havana, Russia and South America. He was visiting the entire foreign population at this lumber mill, which means exactly four people, two British, two Americans. Later in the day he

was to go speeding on in a bus, at 12 miles an hour, to a provincial capital where there are three Americans. The next day he would be in a gold-mining area with nearly a hundred British or Americans.

These little groups nearly off the map add up to more than a thousand persons in a year who have no other personal contact whatever with the Church and are too often amazed that the Church cares enough to send its priest so far to find them.

* * *

The oldest kindergarten in the Philippines is a feature of St. Luke's Church, Manila, and as it is 37 years old, it now has a number of second-generation children. St. Luke's must be one of the few churches where the Altar Guild is made up of nurses. The Church works closely with St. Luke's Hospital, on adjoining grounds, and 25 of the nurses are learning to care for the altar, knowledge they often have use for when they go off to work in some mountain area or other community where the Church has a mission among primitive people who need instruction.

* * *

The Church's life is teeming in the Philippines, with a rich variety of work and people, a variety of problems, too, for resources never keep pace with opportunities. It is wearing for the staff to keep refusing and declining and looking the other way when the Church might be greatly increasing its work.

Pagan customs take endless patience and persuasion from the missionaries,

(Left) In the surgical department at St. Luke's Hospital in Manila.



(Above) All Saints' Church at Bontoc in the Philippines.

whether it is a matter of how babies should be buried—gruesome, some of the local ideas are—or why they should not offer pagan sacrifices at harvest time.

Hospitals and dispensaries are bringing health and a little more wisdom to streams of patients, from newborn babies checked up in the well-baby clinic to elderly folk who refuse hospital care until they are nearly too far gone to save.

Education in the missions bristles with questions—how to refuse candidates who are pitifully eager to enter school, how to meet government requirements for a minimum of equipment, how to keep fees down within reach of the people who most need the schools and at the same time how to run the schools without a deficit, how to provide for further training of the best students.

The Islands are a world in themselves, and yet the young people growing up in the Church there must be trained to live in the midst of the world that is pressing in upon them.



Speaking of the laundry that returned Bishop Jenkins' rochet marked "1 bungalow apron," there was a southern archdeacon whose hostess gave his surplice to her colored maid to launder. He later heard an awe-stricken voice calling up the back stairs, "Do de archangel want his shroud starched?"



Additions in Brazil

SEVENTEEN PROJECTS ADD TO CHURCH'S WORK THERE

(Left) Tall cedar trees copy the soaring lines of tower of Ascension Church, Porto Alegre, Brazil, the Rev. Custis Fletcher, Jr., rector.

AN ARCHITECT who contributed one-third of the cost of the new parish hall he was asked to plan is a useful member of a congregation in Brazil. Another encouraging friend was a man who bequeathed his house for use as a rectory; it is one of the best houses in the city and is next to the church. Another acquisition is a plot of 30 acres, bought locally, which it is hoped may some time hold the Church hospital which has been wanted for years.

In all, seventeen building projects, equipment items or other material improvements have made recent history

for the Brazilian Church, eight of them achieved with no help from outside. A new building for the theological seminary was the gift of a Virginia Churchman. It would be a remarkably dull year which did not find the Church in Brazil marking its advance by new or better equipment.

One piece of equipment almost beyond repair and not counted above, was a portable organ. Stopping over for a day during stormy weather while on a horseback visitation of some country missions, Bishop Thomas employed himself by investigating the inside of the local reed organ. Almost every missionary seems to have this experience at least once in his career. The bishop succeeded in taking the organ apart and putting it together

again, but borers had ruined nearly everything except the inedible steel springs.

The new assistant bishop, the Rt. Rev. Athalicio Pithan, has completed his sixth month in that office. He relieves Bishop Thomas of more than half the extensive travel necessary in Southern Brazil's wide area, and supervises the educational work of the Church.

Many older men are among the clergy in Brazil whose necessary retirement before long will make serious difficulties since money to help young seminary students is not adequate. The bishop has 3 postulants, 1 candidate, 1 recently ordained priest, 3 new deacons ordained and 1 received from the Roman Communion.

In Time of War

"Action already taken by several Government departments has shown the desire of the British Government that the services rendered by Christian missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel towards the special needs and charities that press upon us in war time should lead them to desert this permanent and universal Christian obligation."

—Lord Halifax, Minister of Foreign Affairs of Great Britain

An amiable quarrel runs along year in, year out, as to which of the overseas missionary districts has the most Church members. Current figures for the leading three seem to be: Canal Zone, 19,000; Haiti, 20,000; Philippines, 21,000. Such figures do not mean much by themselves but need to be seen in relation to many aspects of life in those fields, such as distance and travel facilities, number and nationality of clergy, races or tribes ministered to, literacy, past history.

"The Church's work is booming, really never better," writes a missionary of more than 20 years' experience, "and the staff is 100 per cent O. K."

(Right) Drum corps of St. Margaret's School, Pelotas, one of the Church's thriving institutions in Brazil.



News From Abroad

by

JOHN W. WOOD

Between Bombs. "We wake up early in the morning to attend our office promptly at six-thirty," writes a Chinese Churchman working in a government office in Chung-king, China's war-time capital in the West. "The office hour is off at eleven when a bugle is blown. Then, if fortunate enough, time is allowed to take a hurry tiffin before our 'friends' come to visit us, or we may bring some dry meals to the cool dugout and enjoy the taste of various foods slowly before taking a nap. At four-thirty we go back to the office again and work forcibly till seven o'clock in the evening. We shall, starting from this coming Sunday, work in Sunday mornings."

Freight More Than Fuel. Archdeacon Goodman of Point Hope sends his requisition for food and other supplies for twelve months to Seattle in the spring. Usually by mid-July the supplies are on the way. Freight charges are a persistent anxiety to Bishop Rowe and Archdeacon Goodman. This year the freight on a few tons of coal amounts to \$450, which is several times the cost of the coal. Bishop Rowe, knowing that this is greatly in excess of the money available for freight, asks that the archdeacon's salary account be debited to make up the \$177.21 which is the amount lacking. The charge against the archdeacon's salary would have been \$20 more but for the kindness of St. Alban's Sunday School, Washington, D. C., in sending a gift to be used for freight on shipments to Point Hope. Perhaps there are others who would like to follow the good example of St. Alban's School.

Farmer Wants a Church. The people of one of our churches near Mexico City with a membership of about 200 families are mostly farmers in the humblest of circumstances. For three years they have been raising 8,000 pesos annually to build a church to cost 26,000 pesos. Each member gives the price of several bushels of wheat a year, plus one day's earnings a week, or

one day's work a week on Church construction. Some of them give as much as two days' wages a week or two days' work. "This large church," says Bishop Salinas, "is the project of the congregation. They planned it; they are building it and paying for it. Their pride and happiness in the labor of their hands is fine to see. When the church is completed, they plan to build a rectory in the same way."

Anking, China. The Rev. Lloyd R. Craighill, bishop-elect, writes from China that the Rev. M. T. Wang, formerly assistant at the Cathedral in Anking, is taking in earnest his work as chaplain for the school at Moulin and is getting results. David Lee, the headmaster, is much pleased with this important part of school life among the 300 boys and girls.

There are also three primary schools and a kindergarten in that area under the energetic leadership of the Rev. Arthur Wu, with an enrollment of over five hundred. Some of our experienced diocesan teachers are finding a refuge and a chance to work at that place. They are back in a mountain district away from any highway. Military action threatened but moved away.

Up at Kuling the Rev. Ralph Chang found about thirty people awaiting baptism, largely through the efforts of Mr. and Mrs. F. C. Brown who have been working there among refugees.

Nanchang, normally Mr. Craighill's own headquarters, is still a closed city, near to the front.

Thoughtful Schoolboy. At a school camp in the Adirondacks the boys, in the midst of their good times, thought of stricken people in Europe and gave their Sunday offerings for relief. The director of the camp, a long-time friend of mine, tells me that just before the final offering the suggestion came without any previous consultation that the last offering should be given in memory of Dr. Grafton Burke, for work at the Hudson Stuck Hospital, Fort Yukon, Alaska. One of the older lads was a very junior student



(Above) Chinese refugee children by the thousands need and receive the Church's aid in meeting present war conditions in the Far East.

a few years ago when Dr. Burke visited the school. Remembering Dr. Burke, he canvassed the boys, explaining the work at Fort Yukon as he remembered hearing about it. The proposal was carried almost unanimously and the tangible results are seen in a check for \$35.43 that has just come to me for Fort Yukon. And who can estimate the possible deeper results upon youthful character?

Read About Hawaii. If you want to see an interesting account of the beginning and development of our Church's work in the Hawaiian Islands, let me send you a copy of an attractive illustrated leaflet written by Bishop Littell himself. A postcard to the Department of Foreign Missions will secure it. We will add to Bishop Littell's leaflet, our own brief publication on the "Hawaiian Islands Today," giving a few more details about some of the local work.

A "Climax" in the Church

When an 11-year-old girl at the Mission of All Saints, Vista, Calif., heard her younger brother complain about doing a chore to earn ten cents for his church offering, she said: "Don't you know there's a climax in the Church's missions? Just think of all the schools and hospitals that will have to be closed because you were lazy!"

Criticism Leads to New Mexican Church

PEOPLE MEET IT BY SAVING AND BUILDING

ONE of the little houses in which, for lack of any other place, a Mexican mission used to hold its services, was so dark and had such an air of concealment that the Church people were much criticized by hostile neighbors who said witchcraft was practiced there.

To combat this notion, Bishop Salinas arranged for a celebration out in the yard of one of the Church members. A simple altar was arranged, neatly and beautifully furnished, and the service took place with dignity. Many stopped to look and listen, but the hostile element then

began to say that it was a sacrilege to hold the service outdoors. Their fault-finding continued until the little congregation by long saving and their own hard work were able to erect a simple but adequate church.

"Mexicans everywhere are accustomed to seeing the Church as the finest building in their town or village," Bishop Salinas writes. "Even the ancient Aztec and Toltec civilizations had the same idea, that their temples should be their chief and most imposing structures. So it is that our Episcopal Church congregations are continually working, and out of their

small resources are saving funds, to keep their missions in repair and to build new ones when needed."

Without asking help from outside Mexico, the Church there has succeeded in publishing ten leaflets of Church teaching, in Spanish, of course, and is now trying to finance a new religious education department which, it is hoped, may provide some Church school material. Good Church material in Spanish is scarce everywhere.

The Mexican Episcopal Church could use more of almost everything. It does not attempt big schools or elaborate hospitals, but the boys' school at Guadalajara helps to supply candidates for the ministry; the girls' hostel and day school in Mexico City are a boon to country parents who want a Church environment for their daughters in the city; and the simple clinic-hospital up in the mountains at Nopala does all it can to meet the health needs of a wide community.

Emphasis everywhere is on the country missions and their patient work of proclaiming the Gospel to those who have not heard or have misunderstood, and to teaching and welcoming those who discover the Church.

Considering the extreme poverty and the many difficulties of life for nearly all his people, the bishop is a bit apologetic about the way he urges his missions to increase their giving but he feels they must do all they possibly can to stand on their own feet and equip themselves to minister to their country.

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Islam Offers Great Field of Work

DR. ADDISON URGES GREATER EFFORTS BE MADE

ONE of the world's largest and most important fields yet to be won by the Church is that of Islam. Heroic work has been done among Moslems and thousands, scattered through many lands, have become devoted Christians, faithful under severe persecution, but not nearly enough has yet been attempted.

The Rev. Dr. James Thayer Addison has recently written about "the almost uniform reluctance of the Christian Church to engage in the enterprise of winning Islam. No missionary opportunity of comparable importance has been so widely and continuously neglected."

"A still more disturbing result of the hardships that are known to attend the quest for the Moslem," he continues, "is the conviction of many in Christian lands that missions to Mohammedans are either impossible or undesirable. To assert that such missions are difficult is to accept a plain truth. But to affirm that they are therefore impossible is to fly in the

face of all the facts; and to insist that they are not needed is to repudiate the faith of historic Christianity and to deny the claims of Christ. The divine call to win Islam to the faith of Christ is inescapable.

"Two hundred and fifty million Moslems offer a field for service which

cannot be adequately entered except by strong and well-trained missions supported by every major Christian communion. Until the response from the older and younger Churches is commensurate with the need, no one can know what vast changes God might bring to pass."

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Is Your Parish 100 Per Center?

Twelve parishes and missions have recently achieved 100 per cent parish coverage with subscriptions to *FORTH*. The largest order of the fall has come from Grace Church, New Orleans, La., where each of the 360 families now receives the magazine. The Church of the Epiphany, Seattle, Wash., has renewed its 284 subscriptions for a second year.

Other parishes with 100 per cent family coverage include:

St. Paul's Church, Walla Walla, Wash.

Church of the Good Shepherd, Lake Charles, La.

St. Paul's Church, Dayton, Ohio.

Grace Memorial Church, Portland, Ore.

St. Paul's Church, Kennewick, Wash.

Church of Our Saviour, Pasco, Wash.

St. Matthew's Church, Prosser, Wash.

Grace Church, Kingston, Pa.

St. James' Church, Pittston, Pa.

Prince of Peace Church, Dallas, Pa.

Two parishes that have joined the list of 100 per cent vestry subscribers are: St. George's Church, Newburgh, N. Y., and the Church of the Holy Comforter, Sumter, S. C.

Bridge Substitute

A popular substitute for the game of bridge and at the same time an activity of great help to Brent Hospital, Zamboanga, Philippines, is reported by Louise Goldthorpe, R.N., lately arrived in New York on furlough from her work as hospital superintendent. The hospital has had continual difficulty in getting enough dressings. One day Miss Goldthorpe said to her five nurses, "Come to my quarters when you are free this afternoon and we will have punch and sandwiches and all make dressings together." In a week or two some of the neighbors dropped in to help, and then more came, men and women, Filipino Army officers and their wives, sitting down at little tables and turning out sponges, bandages, swabs and other assorted dressings.

Shanghai Schools Flourish

Shanghai mission day schools are flourishing in spite of present conditions, according to the diocesan superintendent, Mr. James H. Pott. "They are the best schools available in extensive areas and are a great boon to the children of our Christian families in occupied places. The number of children enrolled is 1,937. Before the war there were rarely a thousand, and when the war started, all day school activity ceased for some time, so the present flourishing activity has come since then."

Teach Useful Trades

Sixty little girls in the mission welfare school at Soochow, China, are learning embroidery, and sixty boys are learning trades so that they will not face starvation or beggary when they leave the school's care. The boys are a project of the Men's Auxiliary of Grace Church, Soochow, where the Rev. Henry A. McNulty is in charge.

More Help For Lepers

In response to an urgent request by Bishop Kroll of Liberia, the American Mission to Lepers is giving an additional grant-in-aid of \$500 over the usual grant to the leper colony at Cape Mount, Liberia. The colony is owned by the Liberian government. The Church's staff at Cape Mount has visited there for medical and religious work.



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Convention Adopts Forward Program

(Continued from page 9)

tween the English and American Churches was presented by the Rt. Rev. Noel B. Hudson, head of the Society for the Propagation of the Gospel. Bishop Hudson made a flying trip from London at the request of the Presiding Bishop and was the personal representative of the Archbishop of Canterbury.

A new Hymnal was adopted, first revision in 24 years.

A Church Flag was adopted.

The 1941 Budget as adopted is \$2,235,847, plus \$300,000 for British Missions.

Revision of the Canons on Marriage and Divorce was postponed.

Establishment of a seat for the Presiding Bishop in Washington, D. C., was voted, details to be worked out.

The Presiding Bishop is to appoint a bishop to have oversight of the District of Salina until further consideration on proposed union with the Diocese of Kansas.

New members named to the National Council are: Bishop Dandridge, Tennessee; the Rev. Kenneth D. Martin, Kenosha, Wis.; Mr. W. W. Grant, Denver; Mr. Stoughton Bell, Newton, Mass. Seven other members were re-elected. Women nominated to the Council: Mrs. Henry Hill Pierce, New York; Miss Rebekah L. Hibbard, Pasadena, Calif.; Miss Mary Johnston, Glendale, Ohio, and Mrs. Henry J. MacMillan, Wilmington, N. C.

Miss Margaret I. Marston, present educational secretary of the Woman's Auxiliary, was named to succeed Miss Grace Lindley as executive secretary.

Five re-elections and three new elections to the Woman's Auxiliary executive board took place. New members are: Mrs. Donald C. Stevenson, Grosse Point, Mich.; Mrs. Roger W.

\$4,000 British Offering

The Opening Service Offering at General Convention, designated for British Missions, amounted to \$4,000. This is the first part of the \$300,000 needed for British missions.

Kingsland, Fairmount, W. Va., and Dr. Adelaide T. Case, New York.

A united-youth program was adopted at the Youth Week-end which was attended by nearly 1,000 young people from all parts of the country.

Retirement of bishops at the age of 72 is required by a constitutional amendment adopted. The action must be ratified at the next Convention to be effective.

Selection of time and place of the next Convention was left to the discretion of the Presiding Bishop.

The Convention as a whole was marked by an unusually fine spirit, unbounded hospitality, perfect accommodations. It was a Convention that will be long remembered.

Movies at U.T.O. Meeting

Rapid-fire work on the part of interested churchmen enabled the showing of motion pictures of the great Opening Service and the United Thank Offering Presentation Service at the U.T.O. Meeting at General Convention on Oct. 10. Within a few hours after the Presentation, films were processed and ready for showing.

Mr. Harley Hendron of the United Film Service, Inc., and Mrs. Henry Burr, both of Kansas City, were largely responsible for the film.

In addition to films of the Convention proper, films of various fields in which the American and English Churches work and war scenes were part of the U.T.O. evening. Organizations and individuals contributing to the success of this include: Pathe News, Inc., Fox Movietone, General Electric, Japan Institute, Inc., Children's Museum of Brooklyn, Mr. Herbert T. Edwards, Harmon Foundation, National City Bank of New York, Presbyterian Board of Missions, Hawaiian Tourist Bureau, Matson Navigation Co., Japan Tourist Bureau, Haiti Consulate, Dominican Republic Consulate, Mexican Chamber of Commerce, International Harvester Co., and Great Atlantic and Pacific Tea Company.

The film was declared one of the outstanding features of General Convention.

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Seventy Mile Trek

Trudging in from the country with a bag of rice slung over a shoulder, more than 70 men and boys aged 14 to 60, all either Christians or on the way to being Christians, came to St. Bartholomew's Church in the Chinese city of Zangzok where the Rev. Hollis S. Smith and his staff held a ten-day school of religion for them.

There are four country chapels from which the people come to these short-term schools. Besides bringing their rice and bedding they pay a small fee, in addition to giving up the ten days of work on their farms. Classes were taught for all stages of knowledge, those preparing for baptism or confirmation and those already confirmed. Health talks and clinic treatments supplemented the religious instruction, Mrs. Hollis Smith acting as doctor and nurse.

This mission at Zangzok is one where only whole families are admitted to the Church. Within a year, 130 families have come in, and in less than three months just recently, 31 more new families have been accepted. Neither baptism nor confirmation is permitted until after many months, but in spite of this long training, 137 persons were confirmed in a year.

Christian Objectives

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New Workers Go Out

Six new missionaries have recently arrived in their fields in China, Japan and Alaska, all to fill long-standing vacancies on the staff. Four went to the Diocese of Shanghai: Charles W. Harbison, Jr., of Jamaica, N. Y., will teach in Soochow Academy, and Beth Harkness of Hays, Kansas, in St. Mary's Hall. George W. Laycock, Charlotte, N. C., will be assistant mission treasurer. Naomi L. Skeeters, San Gabriel, Calif., is to teach at St. Faith's School for girls, Yangchow. Helen Stewart, Columbia, Pa., is to nurse at Hudson Stuck Hospital, Fort Yukon, Alaska. Jeannette A. Albert, Alamosa, Colorado, will be assistant dietitian for St. Luke's Medical Center, Tokyo.

F. J. Clark Honored

The Rev. Franklin J. Clark, secretary of the National Council, and the Very Rev. Georges Emmanuel Benedict, dean of Holy Trinity Cathedral in Port au Prince, Haiti, recently were awarded the degree of Doctor of Divinity by the Philadelphia Divinity School. Bishop Taitt of Pennsylvania conferred the degrees, and the Presiding Bishop preached the sermon.

Religion By Mail

Starting with 60 less than two years ago, the list of children in Idaho who are isolated from normal Church contacts and are now taught by mail has increased to more than 200. The list of mothers has grown from none at all to 100. They live in villages with no churches, or out on ranches. The correspondence work means that a good many homes have a contact with the Church which they would otherwise lack entirely. Miss Florence F. Pickard, diocesan officer in charge of the work, also supervises three Church schools in towns with no resident clergy.

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Youth has taken the helm of national leadership in the Brotherhood of St. Andrew, men's and boys' Church organization. Douglas C. Turnbull, Jr. (above) of Baltimore, has been elected national president, succeeding James L. Houghteling, Chicago, who has been named vice president.

Other officers newly elected are: vice presidents: Courtenay Barber, Chicago; Merton A. Albee, Los Angeles; treasurer, H. Lawrence Choate, Washington; secretary, A. W. Campbell; executive secretary and editor of *St. Andrew's Cross*, Harrison Fiddesof, of Washington.

While Soochow Academy is still operating in temporary quarters in Shanghai, its buildings in Soochow are housing 120 needy children. A new congregation of poor and illiterate persons is being built, as the former congregation has fled to the west. The Chinese priest and his staff are teaching the new people to read and learn something of Christianity. Forty have been confirmed recently. The Rev. Henry A. McNulty has returned to Soochow and finds "life stimulating, though so different from the past."

Children of the Welfare Center at Wusih have grown to 114 in number and have had struggles with mumps and measles. The mission authorities are troubled by conditions there; rising living costs particularly. "One meal a day does not suffice where growing children are concerned," says Miss Gertrude Selzer, now in America on furlough. The mission at Wusih recently found an elderly couple who had been without food for four days.

Flood Damages School

A flood recently caused damage estimated at thousands of dollars to Patterson School, Legerwood, N. C. The historic flour mill, power plant, and three-fourths of the year's crop were destroyed. The loss of the crop alone will cost the school \$4,000, for the farm usually produces enough food for the students, feed for the cattle and a surplus to sell. The power plant, which brings a 90 per cent saving on the annual power bill, must be rebuilt at a cost of \$6,000, according to George F. Wiese, superintendent. Valle Crucis School, Valle Crucis, N. C., escaped damage in the flood but was completely isolated for a week. The mission furnished vaccine to a hundred persons and housed a number of flood refugees.

The Moro Settlement School in Zamboanga, Philippine Islands, is five times as large today as it was two years ago, according to Miss Winifred E. Mann, principal, largely because of a separate department for Chinese students which has proved popular.

G-strings, the one garment worn by the well dressed Igorot youngster in the Philippine Mountain Province, must sometimes be supplied by the missions. In order to have them properly tailored the mission asks the local teachers to send measurements. One Igorot teacher specified: "4 big boys, 13 small boys, 4 regular size boys."

An offering of over \$3 for the Church in Jerusalem came from the Church people in Chinkiang in spite of the fact that they are all facing grim poverty, earning at most a few cents a day. They cannot even buy rice.



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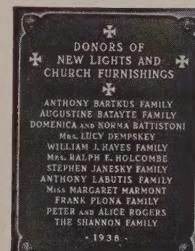
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Second Generation In Mission Class

For a mission study class to continue a second generation is not a common achievement. Nearly thirty years ago Mrs. James M. Rhodes of Baltimore conducted for a group of girls from a number of parishes a series of missionary meetings at her home. After an interval of ten years, some of the first listeners asked her to start it again, for their daughters.

With four to six meetings in the winter season, the group now has 300 girls listed, half or more attending each time. A list of speakers from the beginning would include many well

known names of earlier missionaries, Bishop Thomas of Wyoming, Archdeacon Stuck of Alaska, Dr. Teusler of St. Luke's Hospital, Tokyo, Bishop Roots of Hankow, Bishop Lloyd, head of the former Board of Missions.

No dues are charged or special finance appeals made; the girls are encouraged to do their giving through the missionary side of their parish envelopes. Four boarding schools send a committee to each meeting, and girls in day schools who are invited are excused from school to attend. Admission to the group is entirely by invitation.

Heads Avon School

The Rev. W. Brooke Stabler, who is retiring as Chaplain of the University of Pennsylvania to become Provost of the Avon Old Farms School, Avon, Connecticut, announces his retirement also from the office of President of the Church Society for College Work. He will continue as Vice-President of the Society, and the Rev. C. Leslie Glenn, D.D., who will become rector of St. John's parish, Washington, next month, has been elected President, to take office immediately.

Several Episcopal Church Missionaries and missions are mentioned in Florence Hayes' new book about Alaska, "Arctic Gateway." (Friendship Press, New York. Cloth \$1, paper 50c.) Her story contains an account of early Russian activity, which is not always easy to find. It also has a little more than usual to say about that perpetual menace to the Church's work in Alaska, drunkenness. The name, Alaska, she says, comes from Al-ak-shak, meaning the Great Country.

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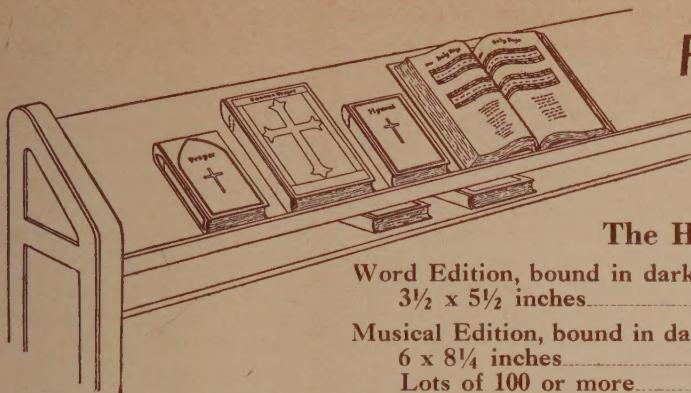
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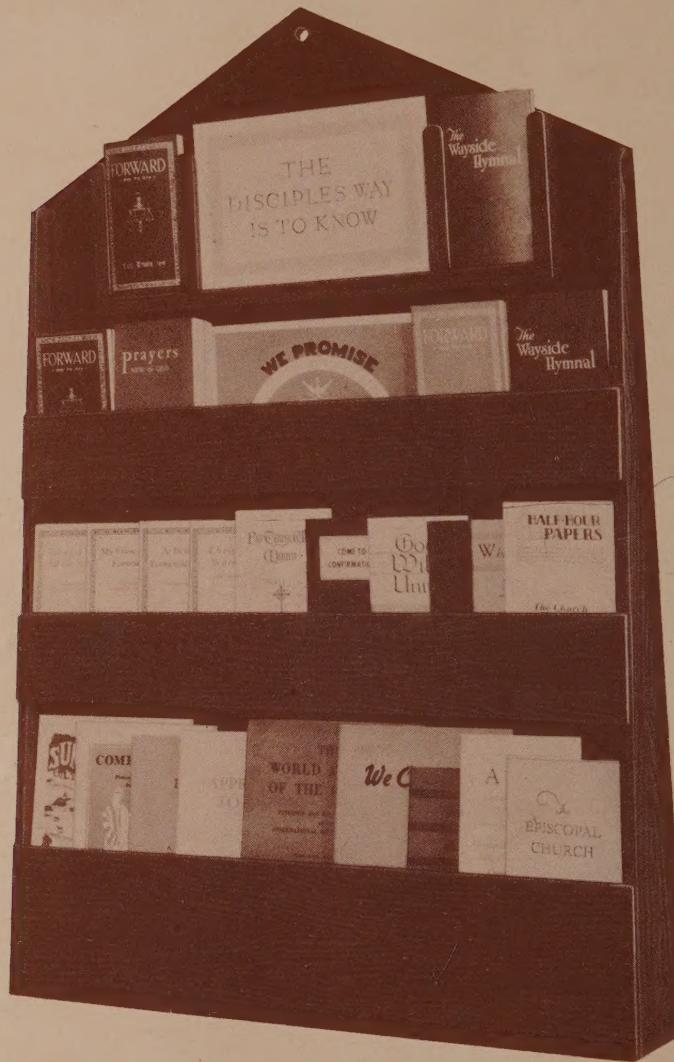
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